PS 1109
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1912

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THIRD TRIBUNE EDITION.

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PAST.

WORKS

OF

LEMUEL BORDEN.

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Calvary:

Lemuel Borden.

1912.

PS1109
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(1995 continued.)

LOGOS; OR THE LIVING PAST.

(Dedicated to Revd. E. B. Shaver, D. D., who advised me to write it, after I had read to him number 1993 and one of the two longer poems of number 1992.)

The Lit'rature of Knowledge and of Pow'r.

(2028)

Ho! Ho! For Picnic at the Fisher Hill!
Year Nineteen and Thirteen! Who will
Shall go. Who will shall stay. —And, there!
A Vision dawns, on Woodstock's Public
Square!!

A Father, Mother, and a twelve-year Child!
The child as happy and as wild,
As younger sister's dancing glee
Which needs not father's, mother's mimicry

And father's, mother's imbecility;

Disease, Hard Fate, Man's Inhumanity,
That each hold hand of Brother Feeble Mind
And Body, — cursing Cruel Humankind.
8,2;'13 11:58 a. m.

Earth's courts and jurists should repeat
such works—
(2029)

as the Code Justinian to which this line refers in the series of lines about The Code Justinian at the bottom of page 638, limit of one-cent postage there reached, and with it necessity of binding a pamphlet separately.

Earth's courts and jurists, codes, and states, churches, homes, schools, and gospels, should NOT repeat the deviltry sketched in 2028, and which they do repeat and multiply much too readily. —See a pointer or two, in current press, World's Women's Congress at Budapest — "Woman's Queen" (see our own pages 605—613) — in the heart and centre of that world wide organization. See Collier's Weekly, 51,20; August 2, 1913, pages 7, 8, 34.

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to

enter into life with one eye, rather than having two eyes to be cast into hell fire.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

"For the Son of man is come to save that which was lost." Matt. 18:9,10,11 [2030. Thus, it appears, that "The Gospels" are ever God's Word to Man and that the shame and the crime of it all, are with the gospels' manipulators, as aforesaid, in nation upon nation, in generation after generation. 4:11 p. m.]

(1995 again continued.)

Impartiality, equality
In courts are of their very essence, force.
The sages love obscurity, retreat.

4,17:'13, 6:35 p. m.

NOTE.--In rereading the pamphlet, just finished, I notice, that, at bottom of page 632 I used a plural instead of a singular verb, and

hence please read:

Is the Right Hand, the Brain, the Heart of
Bench
And Tribune, Chair of State.

But, by a slightly strained construction, as in lines about De Quincey, page 628, noted on page 630, -- the lines on bottom of 632 might be considered almost perfect as there interpreted.

Macadam's system for road engineers!
One century is limit of man's life;—
Acquires his growth complete at one score
years
And five;—acquires his weight complete at
two
Score years, — wastes after 60 years of age.
At 50 woman gains her greatest weight.
Manure from farm-yard feeds all kinds of
plants.
Marino's gem of dwarf democracy.
Monogamy, the practice of mankind,
Continues after women get their rights,

☞ Trib. Leaflets; Cpyrgt., 1909, etc.

Provided, children thus can be best born,
And rear'd, and educated, and the church,
The home, the state, the world can thus re-
ceive
Their health, joy, peace—the culture, progress,
hope,
For which earth's saints and saviors lived and
died.
Child! Man! and Woman!! Sing the Mar-
seillaise!!!
Saint Matthew's gospel is material
Or bodily; Saint John's, Luke's spiritual.
The Methodists seek christian life and work.
Moravians! O Prince of Brotherhoods!
Like other "suns" and benefactors of
Mankind, the Hebrew Moses struggled 'gainst
An adverse fate. His courage, qualities
Which moulded slaves until a nation great
Rose at his bidding, —perseverance, calm
Disinterestedness, keen energy,
Rapidity of action; patient, meek;
In council wise, and bold in war—this was
The sceptre which he held. His ritual
And law and work make human grandeur
pale,

In the brief span of human history.

NOTE.—I will have to ask of my readers, in addition to their overcoming effects of period-commas, i's not dotted, f's that print l's, &c., — the tricks on all proof-reading played by my 31 years old types, that are worn out, and still worse if not so old press rollers, — to correct any errors, supply any omissions, like the word "friend," for the word "friends", on page 639. I read over the stanza, there printed, as often probably, as 50 times, before I saw the mistake myself. If a friend or patron will furnish me the quarter century's past expenses I'll show on and up free salary and more than Atlantic Monthly literary excellence in a nearer approach to Outlook, Collier's, Commoner's, Unity, and Funk & Wagnalls typography.—First paragraph of 2031. Emendations when placed in type, 8.9;'13.

(2036)

As Willie's Wife's Methodist preacher told

him, "The people are not ready, yet for any sort of spiritual unity." If I had the control of the education of my grandson until he is 21 or 31 years of age, the work sketched in 2031—37 would be worthy of his or any other man's genius; but, then, this entire planet any of the mornings where

"From shore to shore
It's always sunrise somewhere,"

may awaken over all its circumference, to find itself spiritually united without any one of the new earth's (new heaven's) "unitarians," (but after a far nobler ideal than any Jones-Channing-Emerson Dream or Vision), being able to give a reason why or when or where the dear old heaven-earth's spiritual unity was realized.—Back of it all, I wanted to . . . 8,10;'13, 1:20 p.m. (This article may be better than no reason at all for my inability, after placing on 6 postal cards 6 manuscript copies, more than 200 words each of 2035, to make 8 times as large manuscript copy of 2031—37 in time for next morning's mail, although nearly a dozen copies of that

series of essays had just been made with that degree of lightning rapidity and to make the long copy 3 times over for Lulu, for Viola, and for Hon. R. E. Borden.)—Later: Like the boy in school who had been whipped by another boy, I knew I could n't whip ——— in a fair fight; but, then, I could make up Renaissance, Reformation, Revolution Faces which produce New Eras of Local, National, Cosmopolitan Spirituality. Such faces I could make at the other boy's sister (communions.) 8,12;'13, 10:30 a. m.

(1895 again continued.)

Odd-Fellows is the name of brotherhood,
Fraternity of noble history.
" A fox for cunning, dove for tameness,
lamb
For innocence, a bee for industry,
And sheep for usefulness " :—high character!
In Parker (Theodore) is head and front
Ecclesiastical of modern views
Which aim to make this earth one brotherhood.

A mystic in religion, William Penn
In business affairs, was practical.
A great name in the church of Quakerism!
Perchance, in social and religious life,
Brook Farmers and Perfectionists can give
With other communists one ray of light
Societies and individuals
And governments can use to find their paths.
[Can "Modern Socialism" do as much!
Seek money last and first seek character!!
With Jesus, Paul, and Moses—Sparta Land!!
8,24;'13, 10:10 a.m.]
Saint Paul's Epistle to Philemon tells
The master to receive Onesimus,
A slave, as brother, now, who is belov'd.
Great delicacy and great tenderness
Of feeling, tact, and subtlety, address,—
Enable Paul, as ever, when he seeks
His way to innermost heart of a man.
Epistle to Philippians is one
Of latest of Pauline Epistles. Church
There was the first fruit of Apostle Paul's
Evang'lization European. There
Were members singularly kind to him.
Again, again Philippian brethren sent

To Paul their contributions, and he writes
Not much of matters doctrinal, but pours
Forth feelings of his heart to brethren, friends.
The period of Phœnecian history,
Two thousand years, and their career brought them
In commerce, politics, in contact close
And constant with most highly civilized
Parts of the nations of the then known world.
The Pietists exalt the virtuous life,
Religious feeling; power of the soul.
With Plato and great Greeks, philosophy
Meant wisdom; wisdom meant wise action; this
Meant virtue—practical philosophy.
The power of Plutarchus lies in grasp
Felicitous of a whole character;
Skill in subordinating the details.
Political economy now means
The science of the laws of Providence
For regulation of communities.
The proper mode of governing a state
Is politics; a branch of ethics;—peace,
Prosperity and safety to attain.
A proverb is short sentence into which

The ancients have life's lessons well compress'd;
A nation's genius, spirit, and its wit.
The Persian Saadi gain'd high place;
Was nam'd "the nightingale of thousand
songs."
In Sec'larism has been found a creed,
Or system ethical. Life, nature, source
Of truth and duty, which it most concerns
All men to master. Agencies which are
Material as far as can be search'd
Are calculable forces of the world,
And it is wisdom, mercy to attend
To them—and duty. End of human life,
Is to perform all duties. Principles
Intended for the training of the class
Of working people, —with their reason start,
Grow with their intellects, and end with death.
Such knowledge is the kind that's founded in
This life; relates to conduct of this life;
Conduces to life's welfare, —capable
Of test by the experience of this life.
Thus seek the truth and find it ev'rywhere.
4,20;'13, 6:35 p.m.
The Shakers teach that human labor is
A sacred priestly function, when bestow'd

In making earth the heaven it should be.
The Sisters have an air of sweetness and
Repose, which falls upon the spirit like
The music shaken out of village bells.
Good health is the first prize of Shakerism.

Truths of democracy, philanthropy,
Were taught by Shelley, Burns, and Emerson.
The lines they drew all earth soon follow'd up.

No means were promis'd but the holy laws
Obey'd by ev'ry man and woman, child.

The English Realf, whose American
High record stands alone;—with Shelley
stands—
Two lords of all the earth's best liberties.

Philosophy, religion, poesy
In Realf, Emerson and Shelley meet.
They heard, they felt the heart of nature beat.

The growing tides of earth's democracies,
Philosophies, in state and church and home,
Bring Christian Eras and Millenniums.

The Sincere Brethren, or True Friends,
achiev'd,
Near end of first millennium, one of
The boldest, comprehensive tasks, perform'd
In world of lit'rature; the treatment in

Encyclopedic form, half hundred books,
Of science, ethics, and philosophy,
Theology, and metaphysics. They
Gave the light which the Saracen at height
Of Islam's civ'lization's wave bore mind
On all great questions which most vitally
Engage man's thought in all earth's growth
and change.
These treatises are part of all that is
Most creditable to the human mind.
Socinus and his uncle van-guard were
Of army that now holds the citadels
Where Ration'lism rules the thoughts of men.
Great Socrates did not seclude himself
For study; open'd not a school, nor taught
Dogmatically, but his practice was
To talk in common conversation, like
The Greatest Master in the Jewish Land.
They studied man's relationships and man's
Concerns of practice, theory. They taught
Austerity, and joy of duty done
To fellow men, and joy of cultur'd life,
And law of spirit governing all laws.
They, they alone could strike from minds of
men

And nations, fire which lights thought, life,
and work,
And leads the race of man to holiest bliss.
Successful farming with the spade depends
On inexpensiveness and fertile soil.
Romancers like Hawthorne and Laurence
Sterne
And Dickens, Thackeray, George Elliot, stand
As side lights for the best historians.
The Sunday School, Y. M. C. A. are helps
Where education and the family
Have not an average perfection reach'd.
[A narrow orthodoxy should no more
Bar out best people, doctrines earth has
known. 8,29;'13, 4:4 p.m.]
The Gem of Earth is Modern Switzerland.
The First Epistle Thessalonian
Is early Pauline Letter, caus'd, it seems,
By good news brought by Timothy, of faith
And charity display'd by members of
The Macedonian church. The letter shows
Apostle bold in God, yet gentle as
A nurse;—who used the plainest speech, and
sought
No dignities, and working with his hands
Both night and day, to live in honesty.

NOTE.—Amazing! Got 2 l's in "Eliot" on last page! But the MS. Copy was correct.

Paul's Pastoral Epistles which he wrote
To Titus, and to Timothy—advise,
Warn and exhort, predict, and discipline.
The Tunkers, Dunkards, dare to stand alone
In primitive simplicity of faith
And practice, and with Quakers, or the Friends.
Did much to Luth'ranize and to reform
The Lutherans and other later sects.
All Lib'ral Christianity and thought
Gain impulse from the Unitarians.
The Vatican at Rome is library
And palace, and museum, gallery.
In vegetarianism man may find
A system suited to his better life.
Italian Vico sought the laws of growth,
Decay of all societies;—great work.

4,21;'13, 6:14 p.m.

As representing movement of the mind
And heart of man to'ard civil liberty
And possibilities of happiness
Unknown to ages earlier,—the name

Of Washington is near the height of fame.
In worldly knowledge, prudence, Wesley
was,—
Like few enthusiasts—pre-eminent.
A total reconstruction of the law
Gives children, women, laborers, their rights.
Greek Zeno, founder of the Stoic school,
Taught manly energy, the simple life,
And highest reverence for moral worth.
Count Zinzendorf was the Herrnhuter's
friend
And founder;—best of German Methodists.
Swiss Zwingli, English Wesley and George
Fox,
With the French Calvin, German Luther
were
The later prophets of Judean faiths.

THE MYSTIC SEVEN I, II;

(Iliad and Odyssey of North America.)

Introduction. —(2031) Deo volente some-thing less than 50 copies of the omitted parts of the poem will be printed as soon as possible; not for publication; but as manuscripts, or a-

typewritten copy for later printers, to be taken care of by members of my family (8,4;'13 6:16 a.m.) until copyright permissions are obtained in writing, or the copyrights have expired by limitations of time on the volumes from which I drew part of the facts and some the words of these my later poems of Sumner, Lincoln, Emerson, Brown, and Realf. 8,7;'13, 5:26 a.m.

I again return thanks, as on page 633, to Messrs. Davis, Shaver, Morrison.—My Dear and Only Sister, Lydia; My Daughters, Lulu, Ione, Viola; My Wife, Julia, either living or deceased,—probably, as well as the learned, astute, gentle artist, did, in the words of Carl Schurz, "hand" me "the bricks as "I "built." Were the poem worthy of a friendship of such countless worth, I would dedicate the epic to Revd. Jenkin Lloyd Jones, D. D., Editor of "Unity," Pastor of All Souls Church, Chicago; Head Worker in the Abraham Lincoln Centre, Chicago; Director and principal or sole proprietor of The Tower Hill Summer School or Assembly at Spring Green, in Wisconsin—My Dearest Brother in All the Christs; the Theodore Parker and Ralph Wal-

do Emerson Saviors, especially. 8,5;'13, 3:48 a.m.

Every leaf on every tree, every grain of sand and atom of other soil that sent up grass, fruit, flower, grain, or vegetable, in my Calvary Solitude, barred, bolted, locked against all the world, seemed to lend a hand in this greatest work of all the great ages, as well as the friends and relatives aforesaid. Were the work as well done as we all hoped or dreamed it should be, I would dedicate the poem to my Son; to my Nephew, W. J. Keller; to my Grandson, Roy Beydler; to my Granddaughters, Emma, and Ione Beydler, and Eva Sager, and to the friends and the other relatives aforesaid. 8,5;'13, 4:41 a.m.

(2050)

[2042] . . phenomena of the great sensual intelligent avaricious Americas which exalted graft or commercialism into a religion; natural history of 2 virgin continents of untold resources which had been exploited systematically by powers of black, white, red, brown, and tawny slavery. This, in the eyes of all History, Poesy, Prophecy, is national, provin-

cial, individual death, disease, destruction. The temporary or permanent Balt. Convention Victory which destroys the old order has, it may be, increased the antagonism between the reactionaries and iconoclasts, and in every forum of controversy, every field of action, the old order, if it change at all, will probably change in convulsion, catastrophe. . . .

[2043] . . . "The Mystic Seven, I, II; (Iliad and Odyssey of North America)," carries in its primary conception, in every line and letter and dot of its execution, a more liberal religious spirit than the most liberal auxiliary organizations of orthodox Protestant and Roman Catholic, or other leading type of christian orthodoxy; because the pith of the epic is the dead-lift effort of democracy to realize what every savior of a nation and of the world only dreamed, and to realize what all the Dead Sea Apes of every age and land neither dared nor cared to dream about in all their lazy, crazy, rotten institutions. See the paragraphs by Thomas Carlyle on the subject of Dead Sea A-pism, in "Past and Present; The Modern Worker—Gospel of Dilettant-

ism.'' This position was somewhat elaborately explained in the series of essays of which number 2036 was the culmination. 8, 15;'13, 6:12 a. m.

[2036] Later Still and not yet "in type," as "2036" had been for several weeks before this concluding sentence was written; (see these pages, 664—666):

And sometimes be much more than the London Times, or "The Thunderer" Bryan's "Commoner" was when Bryan was only commoner.

Two continents now sunder'd by the hand
Of man, demand their songs. A challenge here
Is thrown by Anglo-Saxon northern world
To first man of the century down there,
In song immortal to clasp living hands
Of Bolivar and Washington across the ditch
Man's hands have dug for all earth's unity.
4,29;'13, 6:30 a.m.

All history is one with poesy
And prophecy: each, all, the health, the hope,
Best life of race of man. Remote in time
And place and in a lore not master'd in
The West, like cycles of Old Eastern Lands—

Of Egypt, Persia, India, China, and
Japan, are not unveil'd and not beheld.
Arabian sands their nectar'd well-springs
gave
To Salem's, Athen's glory, Elder Rome's.
Swiss priest and Saxon monk, Rousseau,
Saint-Just,
Great Milton, Cromwell, Franklin, Jefferson,
And Greeley, Sumner, Lincoln, Emerson!
Earth's Story of the Soul is told. (Unless
Taft, Roosevelt, Wilson and Champ Clark
are here,
And Bryan Leading The Blind Senator.)
1,4;1910, 4:45 a.m. Borden's Works;
3d edition; pages 542, 543.

From founts of Nilus stream,
From Egypt's pyramids,
The fables of the world
To Salem Mosis brought,
And thence to Babel's walls
By Jewish captives borne,
In mouth of Indus stream
They met the answers weird
From Tart'ry's subtle sphinx.

From China and Japan
And to Siberia's strand
The river valleys pour'd
The Secrets of the East
And e'en to savage isles
And new world continents
The riddles of the sphinx
Were borne by ocean's waves,
And greeted at each shore
By Moses of the tribes.

. . . . . .

The Eastern world was stilled
And travailing with Fate.
When born, Fate's name is Rome;
Its grave is Italy.
With genii of the East
Th' Athenian goddess liv'd,
Till Cæsar ruled at Rome
And Christ at Salem died.
Then Wisdom had no home;
No friend was at her side.

. . . . . .

When natives of The East
Had crossed The Sea of Peace,

They found the Zwinglian corse
In Fox and Wesley's arms:
'Mid bellowings of lust
Felt EMERSONIAN charms.

All Virtue, Wisdom, Truth, and Liberty
Must guide the trembling hand of bloated Wealth,
Or dark Oblivion will devour
The spot whereon they stood,
And fame of earth shall be unknown,
Till beings live and die who learn
'T is healthy work and thought that give the bliss
Of immortality.

'1874 and 1901; Borden's Works, 1st edition; Student and Tribune, volume vi, pages 13—15;—2d edition, pages 74—78,—''Emerson (Ralph Waldo.)''

(2054)

Lines 42—43,—[of the copy as then in existence],—of the Iliad and Odyssey of North America, now in course of publication. Copies [of this message on postal cards] by 8 25; '13 mail to Doctor J. B. Clower, Woodstock Va., Pres. Wilson, Secy. Bryan, Senator

Washington, D. C., [and to Ione]:

Juarez, Diaz, as the Washington
And Lincoln from the chaos deep and from
The civil darkness, should be help'd to bring
The light republican now shining where
Man finds his liberties in ev'ry land.
The Lands of Bolivar and Washington
Should spread their Hope o'er The Juarez
Land.

This, of course, should be done by the peace policy which the president and State Secretary are now pursuing. Congress, Cabinet and American People, should banish from American history, the words and the thing—"dollar diplomacy," forever, even though to do so, Mexico must forget the name of Diaz, and find her Lincoln safe, tried, true, in some far distant future. L. B., 8,24;'13. 10:43 a. m. Copies also mailed to W. J. Keller, and to Brother J. Ll. Jones.—Latin South America should guarantee to Central America and to Mexico a republican form of government, and do so although the doing of this whole west world duty mean relinquishment by the U. S.

of North America of the Canal Z
ma:—Anti-Imperialism! ; United States of all South, Central America, and Mexico! (5:48 p. m.)

(2056)

[This postscript, article, or additional paragraph which I am constrained by sense of duty to publish, and a constraint it is which I endure very reluctantly—was, of course, no part of the preceding postal card message, the message mailed in manuscript, nearly a week before 2056 was written and communicated to no person until it had been printed and published as part of this "Introduction."]

P. S. to 2054. If there is one reason why the Romans (Anglo-Saxons) of the modern world should shoulder the destiny of the Canal Zone at Panama (and with it, before they know what they are doing or dream of what they have already done, shoulder the destiny of Mexico, of Central America, and of South America)—if there is such reason it is because that south land is old Spain, a dying race sealed to feudalism, anti-eugenics, and to all sorts of medievalism. World over,

the opposition of many hierarchies to democracy, and their attempts to destroy or nullify the rights of man, have rendered the regulation, aye, abolition, extinction of such hierarchies, matters of prime necessity. But to first of all, to put Spartan, Jewish and later eugenics into our own national melting pot, by dropping out Philippines, Hawaii, Alaska, Porto Rico and Panama, and seasoning the balance well with the rights and duties of women, of children, and of all sorts of laborers would probably at some distant period enable us to more worthily assume duties of guardianship, and for passing through our own youth, childhood, yea, infancy of democracy, republicanism, such principles afford time, ways, means, methods, opportunity. 8,29; 13, 1:38 p. m. Emendations when placed in type, 9,6;'13.

(2060)

A world syndicate, with Hague Peace Foundation guarantees of New Jerusalem administration, could take care of Panama Canal, Philippines, Hawaii, Alaska, Porto Rico, and ash due Union therefrom could be invested: de

world

(1) In relieving necessities of indigent mothers and of lost or wayward children; (2) In drying up more rapidly all our own national and provincial sources of crime, disease, barbarism, pauperism, and insanity, by the most approved methods known to the best experts of the world in the arts of government, education, and industry; (3) Improving the physical, intellectual, and moral health of our own nation as much as possible. 9,6;'13, 9:34 a.m.

(2000)

Charles Sumner, next to Lincoln stands, or e'en
Above him. Group of five Americans
Most eminent in nineteenth century
As in the eighteenth century, were Paine
And Franklin, Jefferson and Washington
And Hamilton, are Sumner, Greeley, Brown,
And Lincoln, Emerson. As Webster, Clay,
Connected the two centuries of life
American, so Schurz and Realf, born
And rear'd in other lands, the torch high hold
For Bryan, Wilson, Roosevelt, or the man
Or men who can to Liberty be true

And do the work the earlier heroes did.

4,21;'13.

I

I

The new substantial ground of character
Gives real social rank and dignity.
All national associations are
Parts of the body cosmopolitan.
One purpose now doth vibrate through each, all
The governments of earth:—The good of all;
All individually; all as one.

4,29;'13, 8 a.m.

All civil order grows from social needs,
As common interest rules all concerns
Of free men; forms and executes their law.
Res-publica is public bus'ness, good;
The public thing; the welfare of all men;
Where all state reasons publicly appear.
Attachment to the nation is its strength;
The int'rest of the peoples, its support.
Each people constitute their government.
All public servants duties have; not rights.
It is the int'rest of majorities

To have things right; and when debate is free
And fair and full, protracted,—rights win out.
All precedents are growths; renewals need.
Man's nature's saintly; man is man's best friend.
Compassion, brother of misfortune is.
One word of courage utter'd and one thought
Conceiv'd in proper spirit, companies
In proper spirit put; and nations too.
School children's breath upholds the universe.
Laws bastiles are to children and the poor.

4,29;'13, 2:15 p. m.

All peoples have three fundamental rights:
Choose and dismiss their rulers, governments.
Man has no property in man; no race
Of man owns races that will follow it.
Immortal pow'r is not a human right,
And cannot be a right of parliament.
The circumstances of the world do change.
Opinions change. Opinion is the law.
The unity, equality of man,
Are taught by ev'ry legend, science, faith.
This greatest truth is truth the oldest known.
All civil rights, on rights of nature rest.

Society makes men proprietors
Who draw on social capital at will.
All civil power's delegated right
Of individuals, for each man's good, —
And pow'r for aught but welfare is unknown.
Imaginary consequence doth haste
Away, as world of reason, love doth rise.
The graceful pride of truth knows no
extremes;
Preserves in ev'ry latitude of life
The high right-angled character of man.
Not circumstances can be made by man:
He can improve them when they do occur.
The sacred rights of men and citizens:—
All men are born and they continue free
And equal. State distinctions therefore rest
On public service and utility.
The end of state association is
The preservation of the rights of man—
Of liberty and property, and of
Security, resistance to the hand
Or touch of the oppressor. Nations are
Essentially the sources of all just
Or righteous sov'reignty:—first principles.
Devotion of religious kind can not

So much as be made subject of a law.

4,30;'13, 11:34 a. m.

To make the reader feel and understand
And fancy, is the pow'r possess'd by few.
Some animation must be felt and rais'd.
Imagination must her pictures paint.
And reason, judgment do the perfect work.
Things, men, are seldom measur'd at first sight.
Analysis and synthesis, at times,
Are lost in impulse of intuitive
Results more accurate than reasonings.
Truth's language leads the earth; its lit'rature,
Art, science,—patrons of all countries are,
And in their temples all the nations meet.
To fit the pow'rs of thinking and the turn
Of language to the subject, so as to
Bring out a clear conclusion that shall hit
The point in question, and hit nothing else—
Is all good writing's true criterion.
That nation's great that leads the world to peace.
The day for human reason, virtue dawns.

5,1;'13, 11:25 a. m.

In service of mankind, all lit'rature

Should be employ'd with all benevolence;
Ne'er touching office, party, pelf, nor hate,
Nor any like inferior concern—
The mind, the heart, the soul of duty, joy.
Sensation is sometimes too great for thought
And language. The conception bulky is;
Cannot be born. We thus stand dumb and each
And ev'ry finger tries to be a tongue.
The body seems too little for the mind.
To view mankind in the cold air of law,
Is ne'er to enter heavens of the soul;
For truth and right are parts of heav'n alone.
What have we now to do? That is as clear
As light. It is as straight as any line.
This country was the gift of heaven; God
Alone is its Lord and its Sovereign.
Each government is fountain from whence rise
Each country's manners and morality.
My introduction to this part of earth,
Was through Great Franklin's learning, patronage.
Whate'er I write, is nature pure. My pen,
My soul have gone together ever, and

My writings I have always giv'n away
Reserving only the expense to print
Them; sometimes paying e'en for that, and ne'er
Have courted either fame or interest.
My way of life will justify these words.
The most men have more courage than they know
Of, and a little is enough, at first,
To give sense of the people legal form.
An empire universal is the high
Prerogative of writer. All mankind
By him are told their duty. Letters are
Republic ancient of high character.
Defense of reason is defense of hope.
These times try souls of men. 'Twere strange indeed
If Freedom and the things celestial
Were gifts and not the things that must be earn'd.
The birthday of a new world is at hand.

☛ Out of 273 lines, in printer's copy, only 124 lines have been selected.

II

What is not honest cannot useful be.

Converse to teach or learn, please, or
persuade.
Truth and sincerity, integrity,
In dealings with our fellow men, —these are
Important to life's true felicity.
Think innocently; act accordingly.
B. Franklin's voice was low; his counte-
nance
Was open, pleasing, and his manners frank;
His speeches made in few words; to the point.
The way to wealth is plain as way to town:
Depends on two words, —work, economy.
A great man's thoughts, deeds, maxims
are his own,
Form'd on the feelings of his heart alone.
Heed good advice, and health, joy, peace,
and hope,
Are help of God for all who help themselves.
All leisure's time for doing something good.
We must be settled, careful; oversee
Our own affairs; work wisely, steadily.
Be free, industrious; be frugal, free.
Employment constant, constant industry—
Of peoples' morals are preservatives.
This form of government can only end

In despotism, as other forms before
It, when the people shall become corrupt
And need despotic government because
Incapable of any other form.
"My crab-tree walking stick with a gold head
Wrought in the form of Cap of Liberty,
I give my friend, who is friend of mankind,—
George Washington. Were it a sceptre, he
Has merited it well, and would become it."

III

George Washington was in his body's height
Six feet, two inches, with brown hair, blue eyes,
Large head, strong arms; a rider, graceful, bold;
Attentive to appearance personal,
And his own dignity; at times reserv'd
And cold, yet gracious, gentle;—childless man,
Yet happy in life of his family.
For solid information, judgment sound,
High influence,—the first man of his age.
Surveyors scarce, remuneration high,
He wealth amass'd before majority,
Or manhood reach'd. This fact, high

character,
Gain'd him a solid reputation. Thus
At once he won esteem and confidence.
His industry was extraordinary, and
Devotion to his business affairs.
Memorials of the life of Washington
Have grown into an art, a lit'rature;
His countenance the heir-loom of all earth.
Man can be free by just obedience,
And magistrates be prais'd when hon'rable.
Pitt show'd clear judgment, vig'rous mind,
and great
Decision of high character. His plans
Were always grand, like hand and arm of
fate;—
Regarded only nation's interest.
He search'd for merit only; it employ'd.
America and Europe, Asia,
And Africa own glory of his pow'r.
All governments depend on men, and men
Make constitutions good and keep them good.
The end of government is to support,
In rev'rence with the the people, power pure,
High, holy, and destroy all luxury.

☞ Trib. Leaflets; Cpyrgt., 1909, etc.

That spirit of the best enthusiasm
And patriotism which elevates the mind,
Became the passion of America;
Obtain'd establishment of liberties
And laws, with free religion and best life.
The writer, "Common Sense," possess'd
a style
And manner by which boldly he said things
Well fitted to act on the mind of man;
Enlist all feelings noble, and to hold
The judgment by his wondrous mastery.
Foundations of the nation's policy
Are laid in the pure principles of life,
By which each public servant doth maintain
The highest of all titles—"Honest Man!"
And the best honest private man is "Lord!"
For when the people do not always see
And are misled, they feel,—and then act right.
The people's mind and actions, (which
should be
Train'd to research in matters of their own
Best government)—should be as free as air.
To operations of the government,
All moderation and all tenderness,
Bring peace and justice, safety, dignity.

Advanc'd state of the arts and sciences
Aid nations' fame and their prosperity.
To'ard all,—just, kindly feelings cultivate.

IV

The Great Good Jefferson, in person tall,
Six feet two and half inches; bony, well
Develop'd frame; his features angular;
Complexion ruddy; hair, red, sandy; eyes
Light hazel,—and opinions positive;—
An intimate of liberals advanc'd:
Mass of the people wish'd to elevate.
He lov'd his country with a passion deep
And holy and intense; philanthropy
That like the rainbows charm all zones of earth.
From working of strong energies within
Him rose an early vision, too, which cheer'd
His youth, accompanied him through his life—
The vision of emancipated man
Throughout the world; all states, all churches free.
He plainly saw that christianity
As taught by Jesus, meant democracy.
The will of the majority must rule;
But, that will, rightful, must be reasonable.

The prudence, temperance of your debates,
Promote good will, conclusions rational,
And thus provide a body-guard for truth.
And in a government that's bottom'd on
The will of all, the life and liberty
Of ev'ry human individual
Is matter of the first and most concern;
Because his injury is insult vile.
A nation should establish character
Of liberality. Magnanimous
In word and deed;—is the true name for fame.
One question ask about each candidate:
Is he as honest as can be?—and is
He truly capable—a democrat.
For only he who serves the people can
Rise to the height of statesman, patriot.

6,16;'13; 2:35 p.m.

V

Hamilton; VI Clay; VII Webster, not to be supplied.

Introduction to "The Mystic Seven II."—Hamilton's party and influence lost to the new republic one half of the victory for liberty,

which the armies and real statesmen of the colonies achieved. 9,29;'13, 7:21 p. m.

The period of Clay and Webster is unworthy of the attention of either poet or historian. It was the golden age of the tyrant and the bigot and it was the hell time of the slave. For that piece of the Christian era Nature seemed to have no other use than for the friends of freedom to nurse their energies and gather their reinforcements for The American Conflict of 1861—'65.

If we do not change our intention, when we print the conclusion of "The Mystic Seven I, II," we will there substitute for Clay and Webster one personage of the civil war period and a little earlier, and another person of the present age, whose past record is among the noblest of all the recent sentinels of liberty. (Last two paragraphs written on the stage road from Calvary to Woodstock, 3 p. m. 9:29; 13.)

All luxury should be taxed out of existence on every square foot of every continent, on every wave of every water that floats a boat large enough to hold a single human being. Labor, and labor's health, studiousness aspi-

ration, hope and contentment, should be cherished, nourished, promoted, by a system of bounties which plants a rose on every rock of every mountain and makes a garden out of every desert and wilderness. No home, nor state, nor school, nor church has a right to exist, (when war has ceased and luxury has been banished from the earth), unless each one is the agency of stoicism and mysticism which transcend the best Spartan examples, the best Judean precedents. 10,14;'13, 7:10 a.m.

With these principles, sentiments in mind, we dismiss the Iliad of 1776, and advance with the heroes of 1860—1913, into a land still more divine—The Odyssey of North America. (7:30 a. m.)

As author hero, Greeley stands with Paine,
In rousing the official mind, and mind
Of public, for the declaration grand.
Of liberty, throughout the land. They drill'd
And arm'd battalions for the mighty strife.
6,17;'13, 4:57 a.m.

THE MYSTIC SEVEN II

I

Our More Than Later Franklin took the hands
Of Lincoln, Sumner, Emerson, and Brown,
And led them to the work they had to do.
His mind was early given to the themes
And questions social and political
And greater questions still—industrial.
To the discussion of such topics, brought
A strong desire and purpose to secure
The highest public welfare, people's rights.
Great vigor and intelligence, and high
Resolve and moral purpose, mov'd his pen.
He came to the metropolis, a youth
Of twenty years, a printer lad, and clad
But poorly; twice five dollars and no more,
With aspirations of the noblest sort,
And character unsullied, mind inform'd,
Were Horace Greeley's capital, and stock
In trade, for work befitting angels, gods.
He recogniz'd the law, development;
Diffus'd right principles, and waited; work'd
With God, who uses, orders all things well.
He overtask'd his pow'rs for many years,
And fell, at last, the first of men, who fed

The pioneers of western liberty.
He was admir'd and lov'd by good men of
All parties, sects, opinions,—tribune, sage.
The noblest lessons,—virtue, wisdom give
For the instruction, guidance of mankind.
In free lands, progress of opinion
Is to'ard a justice wide, high, absolute.
The freedom of the under classes; food,
Free press, free thought, free speech, and
laws of crime
Which are not blackest of all crimes themselves!
All civ'lization, liberty, are rights
Wrung from usurpers by the scaffold, stake.
Intelligent democracy aloud
Commands home, state, and church to do the
right.
On questions of decided moment are
At times develop'd differences of
Opinion, where opponents have same rights,
And where should be concurrence ultimate,
In one essential line of action, plan.
All slav'ry is most barb'rous, unprovok'd
Unjustifi'ble war of one part of
Society against the other part.
The side on which God is, at last will have,

Has ever had, the law, majority.
All freedom's safeguards will be recogniz'd
In jurisprudence civiliz'd humane.
The christian martyrs of the centuries
Obey command which says: "If any man
Come to me and hate not his father and
His mother, wife and children, brethren, yea,
His sisters, and his own life also, he
Can never stand among disciples true,—
Where Brown and Lincoln, Sumner, Lovejoy
stood."
The nation, the conspiracy which doth
Oppose themselves to all research's free
course,
Inquiry's—but oppose the Providence
Of God, and human destiny. They might
As well think to suspend the laws of man
Or nature, stop earth from her motions in
Her orbit, or the suns of heaven quench.
In reasoning from obvious, from clear,
Well settled principles—man's nature—see
A conflict here that's irrepressible,
Between opposing forces which endure.
Free labor system educates all men
Alike; secures contentment; brings all force
Of man to highest, best activity.

Equality of all men is the same
Before tribunals human and divine.
The new composite man of angel build,
The women, children of the golden age,
Need and will have the earth for heav'nly
home.
The tendencies on ev'ry continent,
All geographic, economic cause,
Compel wide union of democracy.
In all the civil contests of the earth,
The forces moral, intellectual,
Material—to freedom, progress lead.
Fraternity of nations and of man
Is bas'd on science, duty, mysticism.
Pedestri'nism, solitary, is
Most favorable to good health, to peace
And strength of mind; to culture and to
thought.
The weapons of the mind are argument,
Appeal, condemnatory criticism,
Invective, eloquence, and humor, wit—
All hostile to the gainful arts whereby
The cunning few, the powerful, scheme, live,
Without true labor; often getting wealth
By pandering to sensuality

And lawless vice; to carnal appetite;—
Indulgence sensual and criminal.

Miss Fuller was the bravest soul and high
That had irradiated woman's form;
Help'd give account of the best things that were
Then taking place in world without and world
Within; help'd fill "The Dial," "Tribune" page.

Youth should a season be of culture in
The industries; in letters, sciences.

The transcendentalists enlarg'd the sphere
Of thought; ensmall'd sphere of authority.

Substantial blessings follow only in
The wake of peaceful and contented labor, thought.

Our Later Franklin And Much More, above
The medium height; was rather thin and had
Slight stoop; his head was bald except some light
And flaxen locks at side and back: teeth white
And regular, in talking seen. There were
No wrinkles in this face of cherubim.
He weigh'd each man for each man's real worth.

'' Be no man's man, but common people's,
truth's;
Tread your own path and trust in God alone.' '
'' The home is charming; in the country;
bold,
And free is all around it; city near
Enough by traction lines;—commanding
friends
And time, retirement;—flower garden fill'd
With trim box borders, shrubs, large vines.
On both sides of the house are beauteous trees.
Piazza stretches whole length of the house.' ''
'' So, shun delights and live laborious days,
So that man's welfare be promoted. Grasp
The pen. And seeing through your own clear
eyes,
Feel impulses of your own honest heart.
As truth and love shall dictate, speak and
write!
Ask but to live by labor of your hands,
Until reward be tender'd willingly.
'' Let naturalness and simplicity
And candor, plainness, e'er be manifest.
Vocations, social structures, usages—
Fuse in the crucible of brotherhood.

The golden age of knowledge, virtue bring.''

☞ We print only a few—a very, very few —extracts from the remainder of our printers copy of ''The Mystic Seven.''

II

''Not intellect nor will, but height of soul,
Life, heart —and purity of view, and aim
And purposes;—goodness makes man great.''
''We mean to be deliberate and calm
About it as is possible for man
To be; firm and resolv'd as man can be.''

III

''The nation's independence, government,
Are founded on the adamantine truth
Of equal rights and human brotherhood,
A truth time recognizes constantly,
The lesson of our country to the world.''
''Not through, then over the old parties shall
This current irresistible find way.''
''Obey God and not man, and calmly bear
The peril, punishment it may provoke.''

6;17;'13, 9:45 a.m.

IV

In the last hundred years, a movement vast
Of thought develop'd,—holding germs of new
Life, like the century when Christ was born.
In inspiration and in sympathy;
In health, faith, hope, love, joy, peace, reverence,
Exist the highest personality.
Salvation's honesty to self, to fact.

V

An Object-Lesson Most Sublime, at gates
Of Southern, Western Empire, on The Plains
Of Kansas—crowns the Works of Tribunes, Sage.
For greater love few men have ever had
Than John Brown And His Men, who gave their lives
That Melting Pots in Western, Eastern Worlds
Might hold High Order of the Brotherhood
Of Man, and Earth a Nobler Heaven Be.

VI

Mazzini, Hugo, Gladstone, and Kossuth,
Hymn'd Europe's hope for nobler liberty,
Denied awhile in older home of man,

Awoke to glory in The Western World,
When Schurz and other heroes led the way.

VII

He nobly strove; efficient aid he gave;
His is The Voice of all, most resonant;—
Because of him, all life is good; death, sweet.
"O Earth! thou hast not any wind that blows
Which is not music; Word to living thing.
The touch of an Eternal Presence thrills
The fringes of the sunsets and the hills.
Hear voices from the Infinite that take
Soul captive; see dove wings that arch the world,
The Sanctities that sweep the strange Beyond.
Strains like the singing of a star stream down
And from the Holies bring man peace and rest.
Learn more of rev'rence for the soul of man.
Know sacred temples wherein dwell the seers,
And angels, oracles of lowliness.
In God's child, Man, is God's eternity.
All blest things lie in worthy fellowships.
The equilibriums of Omnipotence
Poise the big worlds in safety and in joy.
In years when meanings of our brotherhood

Roll their high revelations round the spheres
The solemn passion of best lives shall be
A wonder and a worship unto all
Whose eyes behold apocalyptical
Transfiguration of humanity.' '

6,18;'13, 9:12 p.m.

(2001)

'' The State of Oklahoma is the most
Best Democratic State of Union.

'' When Oklahoma's Constitution came
To polls, the president sent out his great
War Secretary, who made war upon
Our Constitution. Heeded not his voice,
And with our great majorities we roll'd
The thousands on the thousands, list'ning to
The Century's First Master's Holy Voice.

'' And, Oklahama, to her Sister States,
Says, ' Go! Go! Thou!! And, likewise do.
So, do.' ''

'' ' Don't let her speak! Don't! Mistress Gage! For it
Will ruin us!' My only answer was,
' When the time comes, we'll see; we'll see!'

'' Old Sojourner, as quiet, reticent,
As Libyan statue, sat crouch'd 'gainst the wall
On corner of the pulpit stairs. Head dress
Did shade her eyes; her elbows on her knees;
Chin resting on her broad hard palms. She rose,
'' Rose slowly from her seat, although till now
She'd scarcely rais'd her head. And, then, she mov'd
As slowly, solemnly, in, to the front,
Like John Brown's Men and Gen'ral Grant's;
Like Schurz's Dutch. Laid her old bonnet at
Her feet. Then turn'd her great and speaking eyes
To President of Second National
Convention of the Women Suffragists,
Who rose, and said: ' Sojourner Truth!
Give ear! ' ''
Then, there, by God's own hand, eras'd, was one
Bad century of Clay and Webster, and,
It may be, too, of monarch Hamilton.
The North, the South threw down their walls, and in
Conventions National of Nineteen '08

And 12 the conquer'd banner furl'd itself
Within The Starry Flag, once more, twice more.
All patriots then moved to flute and harp,
And side by side they march'd to fife and drum.
The women sav'd the country.—Ev'ry eye
Was fix'd upon the Amazonian form,
Which stood near six feet high, and head erect;
Eye piercing upper air, like one in dream.
'' At first word came a stillness, hush profound.
'' She spoke in deep tones which though not loud, reach'd
Each ear within the house, and out through throngs
At doors and windows. Made her first point count.
'' Then rais'd herself to her full height, and her
Voice pitch'd like rolling thunder; then she ask'd,
' Ain't I a woman? Look at me; look at my arm! '

She bar'd her right arm to her shoulder;
show'd
Much more than woman's force and energy.
'' The cheering, here, was hearty, long,
and loud. ''

. . . .

. The rolling thunder could not still
That crowd as did those deep tones wonderful,
As she stood there with outstretch'd arms,
and eyes
That flash'd the fire of God and angels, men.
She rais'd her voice still louder, to repeat,
'' What did your Christ come from? He
came from God,
And from a woman. Man, had nothing for him;
And man, your men, had nothing to do with
him. ''

And in her reminiscences, the dame
Who was that president, this song doth end;
This Story of The New America,
New World, and New Jerusalem; the new,
New Washington, Chicago, Orleans:—
'' With streaming eyes and hearts of
gratitude. ''

Thus, weak things of the world, like
Greeley, Brown,
And Lincoln, The Blind Senator, pull down
The castles, bastiles of old wickedness.

6,19;'13, 10:30 a. m.

Extracts from 2126, 2127.—. . . . If you have any suggestions or corrections, let me have them, immediately. 12,27;'13, 5:53 a. m.

. . . First duty of each man, woman, child, in every land and clime:—To lend hand, head, heart, to eugenics, euthenics, realizable by unity of social, educational, philanthropic, religious, political, organizations, world over. 12,28;'13, 7:18 a. m. . . .

. . . The defeat of Greeley, Sumner, and Schurz, in 1872, resulted in a fifty years orgy of social, national vice, crime—diseases of avarice and luxury—and the attendant consequent degeneration. . . . 12,27;'13 4:54 a. m.

Wanted: A Man! A man who will do the duty Columbia demands, and stand forever on

fame's eternal camping ground;—a 14th statue that will endure forever in The North American Pantheon of Wisdom, Liberty, Righteousness. 12,2;'13, 7:25 a. m.

(2107)

THE NORTHERN COURSE OF EMPIRE.

When vessels of Columbus show'd the way,
The conqu'ring heroes came;
Maintain'd Old Spain's, and France's, England's sway—
Held high the white man's fame.

Montcalm and Wolfe Quebec's great issue tried.
Earth's north lands held the sway
Which all of the earth's destinies decide
For better or worse way.

But, in the southern, Syrian land and clime,
And nigh Eurotas tide,
Have lived, have died the monarchs of all time—
Judea's, Sparta's pride.

—Written about 8 to 8:45 a. m., on the road from Calvary to Wesley Chapel and Green Hill, 11,11;'13.

☞ Trib. Leaflets; Cpyrgt., 1909, etc.

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